

—MAISIE HURLEY

Her Majesty Named 'Ah-Oh-Multh'

A relaxed and smiling Queen and her debonair consort, Prince Philip, received a sincere and warm welcome from Nanaimo crowds after they stepped ashore on Vancouver Island on the morning of July 16.

In less than an hour the Queen collected an Indian name, "Ah-Oh-Multh", meaning Respected-by-all-mother-of-all-people; two Indian sweaters from members of the Cowichan band, a staff of authority, bestowed on her by Edwin Underwood of the Saanich Indian band, while Prince Philip picked up a model canoe, made by Eddie Brown, Indian canoe carver of Nanaimo.

The gifts were handed on to an equerry to carry, who in turn disposed of them by passing the staff on to a naval officer, while an RCMP NCO was delegated the job of caring for the sweat-

ers. It was not noted who got the canoe to carry.

AT DOCKSIDE

Following brief greetings at the dockside by Defence Minister Pearkes, Mayor Pete Maffeo, in robes and chain of office, presented Nanaimo aldermen and their wives. A trip along a four-mile route to Grandview Bowl was made, and mayors and village commissioners of adjacent Island communities were presented at the park.

ROYAL ROUTE

"Queen's weather" ruled and skies were even clearer than the day, exactly one year ago, when her sister, Princess Margaret, cut Nanaimo's huge Centennial cake.

The crowd, which started at the dockside, extended in a continuous line along Terminal avenue, across Commercial and again along Terminal as the Royal entourage passed.

The Queen and Prince Philip

spent nearly an hour examining an Indian village display and learning of the ways of Vancouver Island Indians with Mayor Pete Maffeo, himself an honorary chief, acting as her guide.

INFORMAL ATMOSPHERE

The name, meaning respected by all, mother of all people, was given the Queen in a brief ceremony by Kwakwaka'wakw Chief James Sewid of Alert Bay. The name, Ah-Oh-Multh, was bestowed in the Kwakwaka'wakw language of the people of the Alert Bay area.

The Queen's progress through the park was informal. She wore a white and blue silk polka dot dress and white and blue turban hat. The hat, especially, caught the eye of women fashion reporters.

More than 2,000 people lined the dock area, and when the crew of Assiniboine gave the Queen three cheers, with raised hats, the civilian crowd joined in.

TALKS WITH CLIFTON

Prince Philip on the presentation stand at Grandview Bowl talked for several minutes with Bob Clifton, president of the Native Brotherhood, and asked him several questions relating to tribal organization, what he did for a living and when Mr. Clifton said, "fish," asked "What do you catch?"

It was a year ago to the day that Princess Margaret, when visiting the Island, called on Mr. Clifton who was at the time in Courtenay hospital. She spent several minutes chatting with him. Mr. Clifton had been in charge of the arrangements for the Princess' reception and was stricken down by illness at the last minute.

At the totem carving display the Queen spoke for several minutes with Chief Mungo Martin, who carved a 100-foot totem pole which was sent to the Queen in Windsor Castle, as part of last year's Centennial observances in B.C.

She asked the Chief how long it took to carve the Windsor totem and he replied: "Seven months."

DANCING ENJOYED

Dancing by the Alert Bay Indians was one of the more spectacular items of the brief visit. Prince Philip seemed to thoroughly enjoy the hoop dance and commented to the agile dancer when he had finished, "You've had quite a workout."

The visitors viewed the display of Indian cooking, weaving, basketwork and beadwork, as well as well as totem pole and canoe carving and painting.

The Queen seemed to be thoroughly enjoying herself, but toward the end of the allotted time pushed ahead of Prince Philip who had lingered to chat with Eddie Brown about the Indian dugout. Eddie carried the staff of authority sent to his great-grandfather by Queen Victoria, when his ancestor was a Chief of the North Shore Band.

As the Queen and Prince left the field the John Barsby choir led the singing to the organ accompaniment of Dr. W. S. Nicholson.

Stands at Grandview Bowl were filled to overflowing which gave to visiting press men a better impression than the empty seats in Vancouver.

Television may have thinned crowds across the strait but Nanaimo people, for the most part, left their sets to see the events in person.

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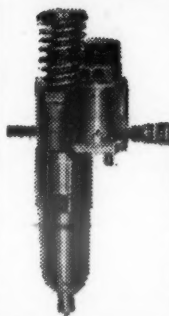
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Land Rights of Island Natives

CONCLUDED

Again in turning to the conditions and court decisions as affecting Indians in the eastern part of America, we must recall that there were the conditions of conquest and of discovery and settlement. England had colonized large areas such as in Virginia and Georgia and northward and southward including the New England states, while France had conquered and settled old Canada. Then in turn, England as a result of her war with France conquered French Canada under General Wolfe after the siege of Quebec and by the Treaty of Paris, 1763, France ceded Canada to England. King George III thereupon issued a Royal proclamation in 1763 in which he appears to have divided the country into three districts to be known as Quebec, East Florida and West Florida, and in his proclamation it is provided that the several nations or tribes of Indians should live under the King's protection and should not be molested or disturbed in the possession of such parts of the King's dominions and territories as, not having been ceded to or purchased by the King, are reserved to the Indians as their hunting grounds. In the proclamation there is, however, an expression which has been frequently used in the court to weaken the effect of the proclamation, for the King further goes on to say in warning his Governors to not grant any conveyances of lands reserved to the Indians and not having been ceded to the King by them or purchased by the King from the Indians, until the King's further pleasure be made known.

Of the decisions of the Court in respect of Indian lands in Eastern Canada and the United States, one particularly important case of comparatively recent date is that of the St. Catherine's Milling and Lumber Co. vs. the Queen which went to the Privy Council in England and was decided in 1888. This case depended very largely on the Proclamation of King George III above mentioned, but throughout even this case the principle was clearly recognized that the Crown to acquire a complete title must first obtain by treaty or purchase a cession and surrender of the Indian rights and while the result of the decision was adverse to absolute rights on the part of the Indians, it was expressly declared by the Privy Council that their decision was restricted to the particular matter in dispute in that action which was one between the Dominion of Canada and the Province of Ontario in respect of which had jurisdiction and property rights to timber on lands formerly surrendered by the Indians, and the Lords of the Privy Council expressly declared that the general question of the precise quality of Indians' rights and to what extent and at what periods the disputed territory over which the Indians exercise rights of hunting and fishing may be taken up for settlement or otherwise, was still open for argument and for decision by the Privy Council if and when the matter came later formally before them.

It is not within the scope of this memorandum to go into detail of the many decisions of the courts or to trace in more detail the various considerations affecting the broad question concerning this matter, but by way of a brief conclusion I would say as follows:

1. The whole question is expressly open for final decision by the courts and has not yet been determined.
2. The broad principle of the general right of native Indians to the use and possession of public land has always been recognized and continues with the Indians unless and until these rights have been surrendered by treaty and through purchase and proper payment to the Indians.
3. No such surrender by purchase of Indian rights appears to have ever been made by Indians of the Cowichan Valley or the West coast or of any district north of Nanaimo or Comox.
4. In any case, and always, even where there has been a surrender of Indian title, there appears to be reserved to the Indians a free right of hunting

and fishing over all unsettled lands subject only to the right of the Dominion Government to regulate hunting and fishing.

5. This right of regulation can only be founded or based on the provisions of the British North America Act, and perhaps even that right does not extend to districts where the original Indian title had not been sur-

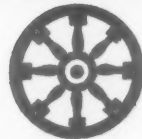
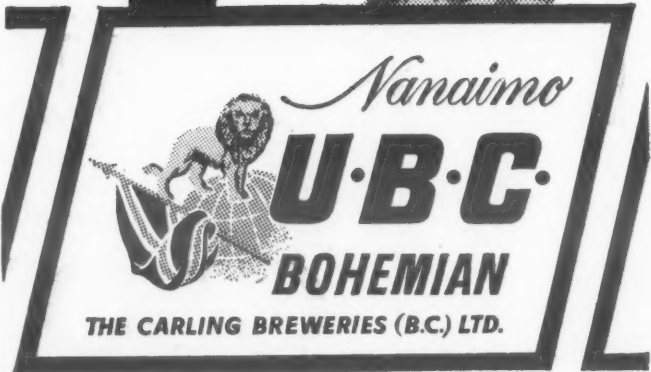
rendered to or purchased by the Crown.

6. The special danger in taking legal action at this late date is because of the great delay until now, but if action is ever to be taken it should be done promptly.

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Death of Andrew Paull

By H. I. BADER, Editor, The B.C. Catholic

Death has stilled a Native voice that Canada will never forget. was the voice of Andy Paull, whose classic verbal battles in municipal, provincial and federal governments will be forever recorded in the annals of Canada's Indian history.

Death came at the age of 67 after a prolonged heart ailment the champion of Indian rights, the founder and president of the North American Indian Brotherhood.

While his ancestors fought the "invaders" centuries ago in a bloody struggle for their rights, Andy Paull battled with his in the law courts, the council chambers, and even at the federal Senate's conference table, where he once merited personal congratulations of the then Prime Minister of Canada, Mr. R. B. Bennett. He was fighting for the rights of his people.

His apostle to the country's 100 Indians dedicated his life to their betterment, and he for them many benefits and privileges to accomplish his goal. "I want Indians to be able to live in comfortable homes with all the living amenities they can afford," he once said. "I want them to fit into Canadian life as respected human beings."

Born into B.C.'s Squamish tribe, he at one time indicated desire to become a priest. At the age of seven he was chosen to learn the ways of the white man so he could speak and act for his natives. At 15, he was apprenticed with a Vancouver law firm where he learned all about legal procedure and mastered Canadian legislation on Indian affairs.

When he proceeded, through proper legal channels, and with

the acumen of an eloquent and brilliant lawyer (all he seemed to lack was the diploma), to have much of this legislation changed and improved.

For his work for the Church, he was always closely associated with the Oblate Fathers—in bettering the living conditions of his people, particularly in education, Andy Paull earned the singular papal honor of the "Pro Ecclesia et Pro Pontifice" Medal.

A Solemn Requiem Mass was offered for the repose of his soul Saturday, August 1st, at 10 a.m. in the historic St. Paul's Church, built on the North Vancouver reservation by his tribesmen some 80 years ago.

During his years of championing the cause of his people, he reached his greatest triumph two years after he founded the North American Indian Brotherhood when his efforts brought about a national government commission to study Indian problems across Canada, recommending changes in the Indian Act.

Even on his death bed, he wasn't through fighting. The Squamish leader planned another trip to Ottawa to battle for Indian land and waterfront rights.

"I'll go on a stretcher if I have to," he said.

But Andy Paull was called to a far Higher Court to receive his reward. Someone else will have to go to Ottawa.

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The Passing of Khotlacha

*You also are lost to us.
The Mouthpieces of the people, the
Captains of the Canoes
Which sailed upon the deep.
You who were our barrier
Against the angry tides and great
gales
And enabled your people to venture
without.*

*(A Maori lament to
their dead Chief).*

As I looked upon the peaceful face of the dead Khotlacha Andy Paull, one of the hereditary Chiefs of the Squamish Tribe, descendants of Squamish Royalty, and the hundreds of Indians and whites who came from far and near to pay their respects to the dead leader, I felt how different it would have been a hundred years ago.

The head Chiefs from the villages along the Squamish river would have gathered, garbed in their ceremonial robes, each representing his ancient Lodge, performing their ceremony for the dead.

The deceased would be placed in the death box with all his worldly possessions, hands folded over his chest, knees bent to his chin. The Chiefs would then march slowly three times around the coffin box as the professional mourners would slowly wail their mournful death chant.

The death box would be carried to a cliff, or put in a tree or in a cave, or wherever the burial grounds of his family were placed, where they would remain through the years to be battered by storms or snows, or by heat of summer through the ages.

Khotlacha was chosen by his tribe because of the brilliant minds and leadership of the

Royal line from which he was descended, the line of Te-quatch-ektl, the brave founder of the Squamish Tribe, who left on the eve of his wedding to go forth and kill the double-headed Serpent.

He was gone for seven years, and on his return to his people he brought back a piece of the serpent's spinal vertebra. It was said that anyone who gazed on it for long would become distorted or crippled, so it was kept hidden, and was passed on to the descendants of Te-quatch-ektl.

The last possessor of this ghastly relic was Aunt Harriett, wife of old Chief Harriett. Aunt Harriett was the grandmother of Andrew Paull's wife Josephine, who was also descended from the founder, Te-quatch-ektl.

Aunt Harriett died in 1942 at the great age of 114 years. Before she died, she sent for her nephew, Chief August Jack Khahtsahlano, the old medicine man, the last of the 40 great medicinemen of the Squamish, who is now 93 years old. She requested that he go in his canoe and shoot her a black duck, so that she might taste black duck soup again before she died.

It was a stormy day in February and the old Chief paddled his big canoe out through the rough sea beyond Point Atkinson, and shot a black duck for his beloved old Aunt, his dead mother's sister, the wife of his father, "Supple-Jack" who owned Stanley Park.

Making the stew, he held her in his arms and tried to feed her, but she was so old, so tiny and weak. Whispering, she tried to tell the old Chief where she had hidden the vertebra of the double-headed serpent. The effort was too much for her and before she could do so, she died in his arms.

Chief August Jack came to me with his sorrow and said "I want to take a Long, Long Walk (meaning death) I am so sad." Then he told me that they had searched her belongings for the relic in vain—and that he would keep on looking until he found it for he was now heir to it. He has been looking for years. Last year he told me he thought he had found it in an ancient graveyard.

Many years ago, Mr. Douglas, the librarian of the old Vancouver library, had in his possession an ancient Mayan script and map which described the journey of the Mayans hundreds of years ago when they sailed through the Behring Sea, along the Alaskan and British Columbia coast, on their long journey to Mexico.

It went on to tell of the trials and suffering of these Mayans, and how some of their ships were wrecked on the stormy coast of British Columbia, and how they eventually reached Yucatan, Mexico.

Archaeologists are excavating and finding remains of their ancient civilization. I have a photograph of the last Emperor who bears a remarkable likeness to certain members of the Squamish Tribe.

It was because Khotlacha, Andrew Paull, was descended from this noble line of Squamish Royalty that he was chosen by the Elders of the tribe and made to kneel for three days and three nights before them, and trained to serve and fight for the aboriginal rights of his people.

Their facial characteristics, their brilliant minds, the similarity of the legend of Te-quatch-ektl which are the same even to the name Te-quatch-ektl, as the Mexican Indians of Yucatan, convinces me that this particular Squamish line are the descendants of the Mayans wrecked on the British Columbia coast hundreds of years ago. May the Squamish tribe produce more men like Khotlacha to lead them and carry on the fight against assimilation with a decadent race, the whites of today.

We will miss you Khotlacha—
Cla-how-yah.

—MAITHLA

Silent Dawn, 84, Wants Some Eagle Feathers

The following letter was received from Silent Dawn (Col. Ted Davis) of California on the occasion of his 84th birthday. We extend him our very best wishes and many more years of useful activity.

Long time desert Indian no hear from you! and long time desert Indian no write you, but I have been swamped, and still am, so guess you will just have to mark it down to slowness on my part.

The main thing is your health—as the last time I heard, you were not doing too well. Please don't get sick any more because we all need your kind of people, and always give my best regards to the ones I meet while there, and don't forget to keep your eyes and ears open for some good eagle feathers if you can get them, as I need them badly.

Aunt Gussie and Uncle Rudy were at my birthday party last week which was attended by people from some foreign countries and from Indian tribes.

I am going to try to last a few more birthdays, as the Indian Bureau don't have any use for me, and I don't like them either.

Mrs. Davis and I have thought some of coming up there this summer, but due to a very heavy schedule it will be impossible.

Please write whenever you can.

Love,
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GREAT LOSS

(Continued from Page 1)
one of Canada's most brilliant sons.

President Robert Clifton of the Native Brotherhood of British Columbia said Mr. Paull was one of our most able men, our fight for the rights of the people and his death is a great blow to our cause.

Rev. Peter R. Kelly, D.D., and Mr. Guy Williams, Ottawa representatives of the Brotherhood were shocked at the news of death.

Dr. Kelly was closely associated with Mr. Paull in 1928 the fight of the land question by the Allied Tribes of B.C. President Clifton, Dr. Peter Kelly, Mr. Guy Williams and the executives of the Brotherhood join in expressing the deepest sympathy to his bereaved widow and family.

The Native Voice and staff offer their deep sympathy Mrs. Paull and family.

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